

mores. The Babylonian custom described by Herodotus seems to be a variation by which every woman was held bound to the goddess. Then sensuality, priestcraft, greed, and frivolity easily used such a custom until it became a root of corruption.

This is what happened, and forms of the custom which had no sense but the gratification of licentiousness spread around the Mediterranean. The old female sex mores were very simple and austere, but they were corrupted after the middle of the second century B.C. Those of Roman Carthage, if we can trust Salvianus, became more corrupt than those of Punic Carthage ever had been. They were less ferocious and more frankly voluptuous. Salvianus's description of southern Gaul makes it as bad as Africa. According to him the Vandals were pure-minded, and their mores were so pure and firm that they successfully resisted the Roman corruption and put the sex relation back again on the basis of the "law of God." *

612. Our traditions from Israel. If now we turn back to the Israelites we can see the stream by which our own mores have come down to us. There arose amongst the Israelites, in the tenth century B.C., an opposition to the religion which was common to the west Semites. It was like the reform of the Iranian religion by the magi, who produced a religion which was too severe and exacting for any but priests to live by it. There have also been many attempts to reform Islam from within. They have taken the form of throwing off later additions and returning to primitive purity, that is, to the mode of life of Arabs in Mohammed's time. In some cases (e.g. the Wahabees

of the nineteenth century) the reforms have originated with people who were on a lower grade of life than the mass of Moslems. Present-day scholars find the origin of the resistance of Israelitish prophets to the prevailing religion of western Asia in the hostility of a rustic population, with a primitive mode of life and archaic mores, to the luxury of Tyre and Sidon, wealthy cities of commerce and industry.² The conflict was between two sets of mores. The biblical scholars now tell us that Jahveh

¹ *De Gubernat. Dei*, VII, 72-77; cf. VII, 15-16, 27, 86, 97-100.

² Barton, *Semitic Origins*, 300.